

Revolution and Reformation at Geneva. 141

Cappel on that fatal nth October 1531. Five years later Calvin appeared at Geneva, and in Calvin the work begun by Zwingli found a most powerful continuator. Through Calvin this nation of heroes, who had dealt such terrible blows to political oppression, sent forth over Western Europe the impulse of revolt against tradition, with startling" results, political as well as religious. Geneva became the Protestant Rome, and wielded a moral and, indirectly, a political influence over the western nations which can only be compared to that of the papacy in its palmiest days.

The citizens of Geneva were predisposed in favour of the Reformation by their struggle for political liberty against the Duke of Savoy, and their bishop, the duke's creature, Pierre de la Baume. In alliance with Bern and Freiburg, and under the leadership of Berthelier and Bonnivard, they succeeded in throwing off the yoke of both duke and bishop in 1526, and in substituting a republican constitution on the model of that of their allies. They added a Greater Council or Council of Two Hundred to the Council of Sixty, the ordinary Council of Twenty-Five, and the General Assembly of the citizens, which had hitherto performed the legislative and executive functions under the bishop. The active work of government fell, however, to the ordinary Council, which was not a popularly elected body, and tended to become an oligarchy. The government of the republic was thus not actually democratic, and the influence of Calvin did not tend to make it more popular.

The religious revolution followed the political nine years later. The unpopularity of the bishop and his adherents worked into the hands of Farel, a fugitive French Protestant preacher of the school of Lefevre and Bri[^]onnet, who came to Geneva in 1532, and in three years, in spite of the opposition and persecution of the clerical party, won the city for the Reformation. In the following year, 1536, Farel secured as his colleague John Calvin, like himself a fugitive French Protestant, and greatly his superior in intellectual power and learning. In the year of his arrival Calvin published his " Institution of the Christian Religion " at Basel, and it was, therefore, as the preacher of that acutely reasoned system of theology, whose keynote is the omnipotence of God and the predestination of the elect, that he undertook the task of